

# Messenger and Visitor.

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Many subscribers live where there is no agent, and are in doubt as to the way to remit their subscriptions. It is very easy. Go to the nearest Post Office, if it is a money order office, it will be found most convenient to send an order. If not, enclose the amount and register the letter, and it will come without fail. To make even money, two might remit together.

## All our Pastors are Agents.

**SUBSCRIBERS IN ARREARS.**—A number of subscribers have not availed themselves of the special rate of \$1.50, by paying within the thirty days of the time their old subscription expired. Others have not paid last year's subscription. The Company desire to make it possible for these to get their MESSENGER AND VISITOR for \$1.50, and not give up their rate. In order to do this it has been decided to make the following offer: If those who have not paid for 1886 will send \$3.00, they will be credited with payment for two full years—1886 and 1887. If those who are in arrears for last year and this, will send \$5.00, they will be credited with payment for three full years—1886, 1886 and 1887. Will not all interested please attend to this matter at once, and remit the sums due to Dec. 31, 1887, and get the full advantage of the reduced terms.

**GIVE HEED.**—We wish to emphasize the appeal of Bro. Goucher, in last week's paper. The busy season is coming on, and there is danger lest work for Christ and souls may be neglected. It is true that many churches do not expect any special blessing in the summer season. It is ever true that it is our faith, in a case like this. During these busy months, prayer-meetings are thinly attended, if not given up, and there is a kind of spiritual vacation. When the autumn comes, and the church begins to better itself, it is found that bad habits have been formed which it is very hard to give up, and the whole field of work is like a garden which has been left to run wild for a season. It is true that the best way to have work done is to keep at work. God is ready to bless at all times, and men die and their hearts grow hard in summer as well as in winter. When there is shipwreck, and men and women are going down in the devouring waters, people will rush to the rescue, whether it be winter or summer. Wrecks strew the waters of life all the time, and souls are going down all the year round. Should not all Christians be alert and active to save them at all seasons? Work for God and souls all the time; trust in God all the time, and then there will be harvests of souls at all seasons.

**GEORGIA BAPTISTS.**—The convention of this body of Baptists has just been held. There have been 7000 baptisms among the whites, an increase of 33 1/2 per cent. in contributions to Home and Foreign Missions, and 25 per cent. to State Missions. There is yet much to be done, as only 625 of the 1,500 churches contribute anything. This is partially explained by the fact that only 75 of all these churches have a minister all the time and regular weekly services. Our churches must have pastors, in every country, if they are to do their work with any degree of success, and grow in the graces essential to the general good of the cause.

**DR. MACRAE AND PROHIBITION.**—The week before the voting on the Scott Act in St. John, Dr. Macrae came out in a bitter attack on the Act, and in opposition to prohibition generally. Last week—just a fortnight after—in the Presbyterian of St. John, he moved a resolution reaffirming the adherence of that body to the principles of temperance and prohibition. The time the Act was submitted three years ago, he did his best to defeat it, and soon after, let it be known that he had changed his views on the subject, and now he has repeated the same "right about face." What does this mean? The man who goes over to the enemy when the day of battle comes, had better stay there all the time. We could respect him more, in that case. Mr. "Facing both ways," is a character we find it had not to despise.

**PROBLEMS.**—The colored people are a majority in the States of S. Carolina, Mississippi and Louisiana, and average over 75 per cent. of the population in Alabama, Florida, Georgia, Virginia and N. Carolina. It is also reckoned that there are 14,955, 996 persons in the U. S. either foreigners or born of foreign parents. Tremendous social and religious problems are thus thrown upon the country. If they are to be solved it must be through the power of the Christian churches. Never, so it appears to us, were there louder calls to Christians in America to be intensely earnest. Some of the problems are interesting in gravity.

**PERSECUTION.**—Three Baptist evangelists have been holding meetings in Holland. Their services are well attended, and everywhere conversions take place. In Devonar some of the converts have had to suffer much persecution. The Rev. B. Royle, the pastor of the Baptist church there, writes that similar persecutions have happened elsewhere. "Not long ago brother Horn, of Sneek, was informed that an attempt had been made to take his life by a man who lay in concealment, and had thrice taken aim at him with a gun, which, however, missed fire each time, so that he at last broke it in pieces against a tree, with the result that his own hand was injured. This is not the first, but the fourth, time that this brother has been in peril of his life in this manner. I myself was witness of it on one occasion, and was used by God to seize the hand in which the knife was which it was intended to thrust into brother Horn's breast. This man was so bitter, owing to the fact his wife, a quiet, sincere Christian, had been baptized. He turned her out of doors in the night, and the next day, whilst at work on a high scaffolding, fell and broke his right arm, but threatened, nevertheless, to execute his wicked plan with his left, and if the police had not interfered, serious consequences would have resulted. Brother De Hart, also, at Hengelo, is often exposed to malicious attacks; at one time and another panes of glass have been broken in his house, and on one occasion he was also shamefully injured in another manner."

**DON'T MISUNDERSTAND.**—We fear our remarks about direct grants by churches to mission fields may be misunderstood. Our objection is to direct grants to the salary of the missionary. Where the donation is to assist in building a church, or to meet some other extraordinary expenditure, not within the scope of the work of the Home Missionary Board, the only way to help is in this way. We hope much more may be given in such cases, and our struggling fields encouraged to do their best because of the practical sympathy of the stronger churches.

**LIVINGSTONE A BAPTIST.**—The Christian Repository states that Livingstone was immersed, having changed his hereditary view as a Presbyterian. As authority, Canon Kingsley's Lecture on Westminster Abbey is cited. Livingstone never united with any church, but labored under the auspices of an undenominational society.

**CORRA.**—This land, until so recently almost a terra incognita, according to the following description of Seoul, the capital city, given by a missionary, is not a pleasant place. How much the people need the elevating influences of the gospel! "The houses are mostly but one story high, and built of mud and stone. The streets are generally narrow and filthy beyond description. The chimneys are usually but two or three feet high, and open into the street. When the fires are kindled the smoke is often dense and suffocating."

**STRONG LANGUAGE.**—Judge Deady of the United States Court for Oregon speaks in the following strong way of the present condition of things in the U. S., in a charge to the Grand Jury:—"An evil spirit is abroad in this land, not only here, but everywhere. It tramples down the law of the country, and fosters riot and anarchy. Now it is riding on the back of labor, and the foolish laborer catches down to the burden and becomes its servant. Lawless and irresponsible associations of persons are forming all over the country, claiming the right to impose their opinions upon others, and to dictate for whom they shall work, and whom they shall hire, from whom they shall buy, and to whom they shall sell, and for what price or compensation. In these associations the most audacious and unscrupulous naturally come to the front, and for the time being, control their conduct. Freedom, law and order are so far subverted, and a tyranny is set up in our midst most gross and godless. Nothing like it has afflicted the world since the Middle Ages, when the fey barons and their brutal followers desolated Europe with their private wars and predatory raids, until the husbandman was driven from his ravaged field, and the artisan from his pillaged shop, and the fair land became waste."

**THE NEWCASTLE ADVENTURE.**—The Newcastle Advertiser has the following:—"On Sabbath evening last I attended the Baptist Church of this town, when according to announcement the Rev. T. E. Bill, Jr., preached a sermon in answer to Revs. Troop, Daysonport, etc., of St. John, from the text, 'Beloved, believe not every Spirit, but try the spirits whether they are of God.'—While giving the Rev. gentleman credit for sincerity he clearly demonstrated the untenableness of his position, and while regretting the necessity for differing from his brethren in the ministry, drew arguments from Science and Holy Writ that triumphantly vindicated the principles of Total Abstinence and Prohibitory Legislation. THE WHO WAS FAIRLY."

## Baptist Book Room.

As there are a number of Sunday schools about to resume work, the attention of pastors, officers and teachers is called to several important facts, more especially pastors and superintendents.

1. The Baptist Book and Tract Society, located at Halifax, can supply all the requirements of the Sunday schools in the Maritime Provinces.

2. It can sell and deliver lesson helps and periodicals at the same price as publishers.

It sells sets of made-up libraries cheaper than Sunday schools can import.

Its stock is always new and to suit Baptist views.

It has all the facilities for import and export, and promptness in the latter is strictly maintained.

3. The society is denominational, and exists to promulgate our distinctive views. It owes its origin to the cheerful giving of Baptists. It will continue to live by Baptist support and patronage.

The following partial list will help superintendents to select material with which to begin their Sunday school.

Baptist Teacher, Senior, Advanced, Intermediate Primary and Primary lesson quarters, a host of English and American papers—Bibles, Testaments, Songs, Sankey's 1, 2, 3 and 4, Joy and Gladness, Songs of Triumph, Joyful Lays, Select Songs, Money Barrels, Collection Envelopes, Class and Record books, Missionary and Temperance Dialogues and Readings, and Recitations, Maps of Telugu Country, also of Holy Land, Missionary's group, Bible Dictionary Concordances, Cyclopedias, Commentaries, (Dr. Hovey on John, latest), sets of made-up libraries, 25 to 60 volumes, the Religious Tract Society's books, (called Half Price) &c., &c., send for Circular and Catalogue.

In making purchases for self or Sunday school, send to your own Book Room, and always give it the preference. As our pastors are the leaders of the churches by virtue of their office, we trust they will plant and foster in the hearts of our young people a love for this branch of denominational work, that it may yet prove a greater blessing than in the past.

As the season advances, many persons having subscribed to the capital fund will kindly forward all or part pledged, and thus increase the capital and help on the good work. Geo. A. McDONALD, Secretary.

## Be in Earnest.

BY REV. R. BALLEE (INDEPENDENT), ENGLAND.

He who has called you into His Church has appointed a work for you to do, and He requires you to do it earnestly, with all your might. He says, "Go and work for Me. Go and seek the wandering and the outcast. Go and feed the hungry, clothe the naked, and instruct the ignorant in all useful knowledge, but especially in the knowledge of Me."

Multitudes are living without religion. Satan is triumphing in his success; the world is capitulating to his thousands; men are dying; sinners are perishing; and hell is being peopled with lost souls. Go and seek to draw them off from the unfruitful fields of darkness. Go and tell them "Time is short, and eternity is advancing. Tell them of their danger of the love of God to them as a Father; of Jesus as a Saviour, who is able and willing to save them. Tell them to repent of their sins, to put away the evil of their doings, to fly to the outstretched arms of mercy, to believe in Jesus, and they shall be saved.

Tell them all your own heart melts into tenderness, and they feel that you mean what you say. How much need is there in all Christian hearts of a longing, yearning, earnest desire to do good. How few feel the burden of the Lord, and travail in birth for souls as they should. The holiest and the best among men are but half awake. If all Christians were but truly in earnest, how many sinners might be won to the Saviour who are now walking in darkness.

But with death in view, eternity at hand, and sinners dying, we find it hard to be in earnest; we need the soul-constraining love of Jesus to move us. Without this we are lukewarm, cold, and inconsistent in all our efforts to do good. No consideration of the shortness of time and the near approach of eternity will ever move us to action, unless the love of Jesus be shed abroad in our hearts by the Holy Ghost given unto us. This we must have if we would earnestly do the work of Him who gave Himself for us. "It is good to be zealously affected always in a good thing." Listen to the voice of Jesus, which, as a bell in the high tower of His Church, is ever ringing through the earth. "Behold, I come quickly, and My reward is with Me to give to every man according as his work shall be."

Live near to God, and ever bear in mind that there is a moral influence going out from the life of every man which operates upon the minds of others either for good

or evil, the effects of which will remain after he is dead. A look, a word, the tone of voice, an action, may leave an impression upon the mind which, like sound, will vibrate and ring on through eternity, and each vibration will be a fresh memorial of the original that gave the impulse. The mother influences the mind of her child, and that influence will by him be made to operate on the minds of others yet unborn. The master influences the mind of his apprentice; the friend influences the mind of his companion. Every one is influencing the mind of some one else.

Such a view of life makes it a serious thing to live, and shows how needful it is that every Christian should live near to God, cultivate the garden of his own soul, keep his own vineyard well, that he may be able to influence other minds for good. Jesus said to His disciples: "Ye are the light of the world." "Ye are the salt of the earth." The highest and noblest end of man is to be conformed to Jesus in thought, in word, and in deed, and like Him, to be ever going about doing good.

The exhibition of exalted piety in the professors of religion has a power which nothing can withstand. It is truth embodied. It is the power of the Gospel burning in the heart, beaming in the eye, bursting from the lips, and preaching in the life.

## First Seals in Meeting.

There is hardly any place at which the average man or woman is less likely to respond to a kindly request from the person who is properly in charge of proceedings than at a religious meeting. If, for example, the attendance at a mid-week prayer-meeting, or at a Sunday evening church service, is somewhat smaller than usual, and the pastor, or whoever else is the leader for the evening, requests those who are scattered through the room to come forward into the body of the house, filling up the front seats immediately before him, it is possible that one person in ten of those present will come forward as requested, although it may be that one single man will change his mind, and that one woman that this is a result of a moment's shrinking from taking a front seat in any such place; but so ever again this it will be found that these same persons will crowd each other vigorously in order to get a front seat, not only at a concert, or at a lecture, but also on some occasion when an ecclesiastical Conference or Assembly open the seats of its meeting-place at a certain stage of the proceedings. No, no; whatever else holds these persons back from moving forward as requested, it is not personal modesty. It is, on the other hand, the lack of a feeling, which influences them elsewhere, that they have a personal interest in these exercises, and that they must be ready to move to the front as order to secure their share?—S. S. Times.

## Theological Schools.

The Christian denomination which neglects to provide for an educated ministry dooms itself to weakness and insignificance. Intellectual superiority is power, and gives influence everywhere. United with piety, it gives the ministry and church a controlling power in the formation of public sentiment in matters of morality and religion.

If you would have an efficient ministry, select young men whom God has designed for the work: furnish their minds with discipline and knowledge; then educate them for their calling;—let them be thoroughly grounded in Christian doctrine; in order to do this, give them a critical knowledge of the scriptures; let them learn God's teachings in the external and internal history of the church for eighteen centuries; let them receive instruction and counsel from one mature in the knowledge and experience of ministerial and pastoral duties; and then let them go forth in God's name, and put on the armor which the fathers are putting off.

To say that a young man can learn these things better by living with a pastor than at a seminary is like saying that one can become a better civil or military engineer by practicing the art with another than by studying mathematics. All professional education is two-sided, theoretical and practical, and the latter element is founded on the former. Both are necessary. What sort of Hebrewists and Biblical interpreters should we have, if our pastors, weary and exhausted with their parochial labors were to do all the teaching? How would our young ministers be prepared to grapple with the fundamental questions which a secret or an avowed infidelity is industriously forcing upon the public attention every day? They are left for the defense as well as the proclamation of the gospel. Surely this is not a time in which the church can dispense with heavy artillery, when that of the enemies is pointed against her from every hill top.

Who are the men that now stand on the walls of Zion with sword girded on, and spear and shield in hand? Who are the chosen champions of the church, and the

defenders of your faith? Who translate your scriptures, write your commentaries, prepare your books, and contribute the wrong articles to your reviews? Who discuss the fundamental religious questions of the day, both in great assemblies, and in the weekly religious press? There is but one answer,—the ripest scholars and the ablest men that can be found. The labors of this class of men, their power of working in centers of influence with superior energy, and of diffusing sound views of truth with masterly skill, cannot be dispensed with.—Dr. Briggs Sears.

## The Book that Works.

We believe the Scriptures to be the Word of God because of the beneficent results they have achieved. The Bible is a book that works. It is the only book I know of that works. Other books sparkle, but this book life. Shakespeare does not live. Shakespeare does not unaidedly make men better. Cast into a community of savages, his plays would not carry barbarism by the breath of a fairer civilization. Shakespeare does not sow the mind with new impulses nor endue it with new energies. That is the prerogative of the Bible and of books that have been directly inspired from it. Where the Bible is present the most operative, there is the best civilization—since America, Great Britain, Germany.

It is hazardous nothing to say that, other things being equal, the political power and proselitism of nations is in direct ratio with their fidelity to the Word of God. When a pagan ambassador asked Queen Victoria the secret of England's national greatness, she gave him a Bible and said: "That is the secret of the greatness of England." In the Centennial letter which the President of the United States addressed to the American Sunday schools, he said: "To the influence of the Bible we are indebted for all progress made in true civilization." He also says in his essay on Calvinism: "All that we call modern civilization, in a sense which deserves the name, is the visible expression of the transforming power of the gospel."

And I want you to notice the peculiarity of the Bible; in just this respect, that it offers us motives and constrains us to adopt them; and it is the only book that is competent to do so. It comes to us clothed in light not only, but armed with power. A Brahmin said to a missionary, "What is it that makes the Bible have such power over the lives of those that embrace it? Our Vedas have no such power." Another asked: "What is it that makes this Bible give such nerve and such courage to those who receive it?" It was a heathen enemy of the Christian religion that said: "In all our sacred books there is nothing to compare with the Bible for goodness and purity and holiness and love, and for motives of action."

What I mean by the Bible as a working energy you will appreciate by a reference to a recent address of Sir Bartle Frere, who mentioned an instance that had been carefully investigated, where all the inhabitants of a certain village had cast away their idols, abjured caste, and adopted a form of Christianity which they had worked out for themselves by studying a single Gospel and a few tracts that had been left, along with other cast-off things, by a departing merchant. Where is a second book, uninspired by Scripture, that has demonstrated its inherent and unassisted energy to take hold of life, grapple with it, transform it, regenerate it, and lead it out into the likeness of the life of God?—C. E. Parkhurst.

## This, That, and The Other.

**JAPAN.**—The Japanese government has forbidden the "Yaso Taiji," or Jesus Opposers, to lecture against Christianity, or to use the word "Taiji," which means to expel the Christians.—It is now twenty-five years since Protestant missions fairly began in Japan. After the lapse of seven years there was but one baptized convert; six years later, there were but ten;—not one convert a year for the first thirteen years. Now there are a hundred and twenty churches, eight thousand communicants, and not less than two hundred and fifty native preachers. Suppose that at the close of that long thirteen years of seemingly fruitless labor, some one had computed the "cost of a convert" in Japan, pronounced it extravagant, and advised the abandonment of the land!

—There has been a reduction of the national debt of England in the last five years to the extent of 30,000,000 pounds sterling, or about \$150,000,000, according to the report accompanying the "budget."

—We read that the Jews never counted their alms-giving a part of their liturgy. Yet alms-giving was always a sacred duty with them. This, however, could not begin until the tithes were provided for. Their charities must be taken out of the sixpence of their incomes, not out of the Lord's one-tenth."

—From our Jamaica correspondent we receive as we go to press, the summary of statistics presented by the Baptist Union of the Colony for the year just closed. This shows that 3,534 additions have been made to the churches, while the losses have numbered 3,584. Under the head of losses, however, are included 300 as dismissed for the purpose of forming new churches. Thus the actual increase in membership is 450.—Baptist.

—Two Russians having been sentenced to death for becoming Baptists; and their wives, children and relatives have been cast into prison for not renouncing the faith of the two.—B.

—A correspondent of the *Missionary Herald* (American Board) writes from Japan that Buddhism is "breaking down much faster than Christianity can take possession of the work."

—There are in Italy some 300 churches and mission stations of Evangelical order, and it is estimated that 16,000 of the members have been converted from Roman Catholics.

—"My well is an excellent one with two exceptions—it freezes in the winter and goes dry in the summer." It is so often that say with Christian people: "We ought to be like the artesian well, which flows on forever without any pumping."

—A French political economist gave some remarkable statistics concerning savings-banks. Fifty European states, with a population of 192,000,000, are included in the statement. Since 1874 the progress made by savings-banks in these countries has been astonishing. The institutions themselves date from 1817, England being their birthplace. It took the 87y-seven years between 1817 and 1874 to arrive at an aggregate of 13,000,000 of deposits, amounting among them \$1,440,000,000.

Within the next four years the deposits had increased to 15,000,000 and the stock of savings to \$1,500,000,000. This had increased in 1882 to upward of 21,500,000 deposits and \$2,500,000,000. A novel feature of the system in France is the school-banks, introduced in 1874, of which there are now 23,000.—These institutions not only lead children to become prudent, but have a reflex influence in the same direction upon the parents.

—Once saw a card lying on one side the picture of a rubber pointing a pistol at the head of a traveller and saying: "Your money or your life?" On the other side was the picture of a bar-keeper handing a glass of liquor to a young man, and saying: "Your money and your life." At the top of the card was written: "Which is the worse?"—*Chr. of Rel. Her.*

—A PAINTER'S WORK.—In the "Memories of Gustave Dore" some very interesting statistics are given with regard to his earnings. It is estimated that between 1850 and 1870 his illustrations brought him \$1,400,000. A morning's work has been the number of his works, quite as much as the unprecedentedly high rate of remuneration which he commanded, that made his earnings so large. About the age of 23 he conceived the plan of illustrating some 40 of the great masterpieces of literature, from Homer downward, and by 1865 he had executed seven.

## "How I Believe."

A miserly old fellow, who had managed to hold a place in the church without its costing him anything, and whose stinginess notwithstanding his wealth was known to all who knew him, happened to have a front seat one day during a collection for missions. Near by in full view sat a man whose infidelity was equally well known. As the hat went round the infidel shook his head. Contrary to anybody's calculation when the hat was presented to the brotherly miser, he was seen to throw in something. The infidel looked on, and saw the contribution fall into the hat. After dismission he went to the deacon and earnestly wished to know what the contribution was. It was two dollars. Then, said he here, are two more. I have always doubted the truth of Christianity, but now I believe.

—This is a boy. He is a small boy. He is his mother's son. He is also his father's own son. He is not an old as his father, but he knows a great deal more. He is not afraid of work. He is never scared to see his parents toil for his good. He goes to school—sometimes. That is, he goes there when it rains, so he can't go fishing nor play ball. But he had rather go to the circus than the school. At school he studies three branches—reading, spelling and mischief. He loves to eat bread and butter, and sit on the pan to the dog's tail. Some boys steal. They begin when young, and keep it up. Then they learn to get drunk, and do all sorts of bad things. And when they grow up to be men they are liable to be sent to Congress. Boys should be honest, and never get caught in any bad scrape. It is a sad thing to be caught.